

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

"SOME HIGHER ASPECTS OF MESMERISM."

Messrs. Gurney and Myers contribute to Part IX. of the "Proceedings of the Society for Psychical Research," a very interesting paper under the above title. On three previous occasions they have dealt with more elementary questions concerning mesmerism, and they concern themselves on the present occasion with subjects which I have repeatedly noticed in these columns, chiefly the mesmeric treatment of disease. It is mainly this portion of their paper that I here endeavour to summarise. I have tried in various Notes on this subject to lay down, so far as a layman may venture to do so, careful precautions in dealing with alleged cases of healing by mesmeric or other means. I have pointed out more than once that the "*vis medicatrix naturae*," and the recognised action of the mind on the body, were frequently at the bottom of what was claimed as a cure by some specific means, mesmerism, will-power, or prayer. I tried to eliminate cases in which it was not, first of all, fairly certain that the disease was what was pretended; and, secondly, in which the alleviation or cure was not fairly traceable to the alleged cause. The writers of the paper on which I am commenting, with the scrupulous care that they always exercise, lay down the following canons of evidence which seem reasonable and sufficient.

- "(1) The case should be reported throughout by a medical man; or, at the very least, there should be a medical man's *diagnosis* and *prognosis* of the patient's malady before mesmerism is resorted to, and satisfactory evidence of the restoration to health.
- "(2) The case should be reported, as nearly as may be, at the time, and publicly, so that objections may be taken to it before the circumstances are forgotten.
- "(3) The case must be one in which no other form of medical treatment has been concurrently employed.
- "(4) The recovery should be such as cannot reasonably be attributed to the *vis medicatrix naturae*.
- "(5) The influence of imagination should as far as possible be excluded."

The last canon of evidence is specially important. I have so strongly recognised its necessity that I have not noticed a number of cases in which it seemed certain that pains had really been alleviated, but through the stimulation of the imagination. There is a very large group of cases of this description. I have neglected them because the stimulated imagination seemed to me to be at work both in the description of the ailment and in its cure. Not less real, however,

than in any case of medically ascertained and certified disease was the relief obtained. "Imagination," say Messrs. Gurney and Myers, "is an ingredient, which, though it does not figure in prescriptions, few practitioners would care to have expunged from their list of remedies; and we may grant that it has often materially assisted Mesmerism, just as it has materially assisted amulets, bread pills, and the pharmacopœia itself. But if the beneficial effects, in cases where the patient knew that Mesmerism was being employed, are all to be ascribed to imagination, then Mesmerism may at least claim the power of evoking the imagination to a degree, and in a manner in which nothing else has ever evoked it, from Holloway's Ointment to Fragments of the True Cross." It is perhaps to the abnormal use of imagination, stimulated by professional jealousy and rancour, that we must attribute the cases alluded to by the writers, in which "a number of physicians and surgeons denounce [certain of their experienced *confrères*] as fools and liars, on the ground that they have *not* tried the [mesmeric] treatment in question, and are certain that if they *had* tried it they would have found it absolutely inert." So that imagination cuts both ways.

Here is a fine instance of the "scientific use of the imagination." It is from Esdaile ("Natural and Mesmeric Clairvoyance," pp. 227-8): "I had been looking for a blind man upon whom to test the imagination theory, and one at last presented himself. I placed him on a stool without saying a word to him, and entranced him in ten minutes, without touching him. The man became so susceptible that, by making him the object of my attention, I could entrance him in whatever occupation he was engaged, and at any distance within the hospital enclosure. My first attempt to influence the blind man was made by gazing at him silently over a wall, while he was engaged in the act of eating his solitary dinner, at a distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced and cataleptic. This was repeated at the most untimely hours, when he could not possibly know of my being in his neighbourhood, and always with like results." Even more remarkable, as excluding all possible use or abuse of the imagination, is a case recorded in the *Zoist*, April, 1849, by Mr. Adams, a surgeon of Lymington. He narrates how "a medical student, a guest in his own house, twice succeeded in mesmerising the man-servant of a common friend at a distance of nearly twenty miles, the time when the attempt was to be made having in each case been privately arranged with the man's master. On the first occasion the unwilling 'subject' fell at the time fixed into a state of profound coma, not at all resembling natural sleep. . . . On the second occasion a similar fit was induced at 9.30 a.m. while he was in the habit of walking across a meadow to feed the pigs."

How has it come to pass, I have often asked, that the magnificent results achieved by Elliotson, Esdaile, and others have died out without appreciable result? How came the mesmeric treatment of disease, once organised in a public institution, to fade into nothingness? Messrs. Gurney and Myers consider that "there were very special reasons why it [the mesmeric treatment of disease] never effected any permanent lodgment in the public mind. The

first of these reasons lies in a single word—anaesthetics. At the very moment (1846) when mesmerism was being forced on the profession by the cases of painless operations which were recorded almost weekly, ‘Animal Magnetism,’ in the *Lancet’s* words, was ‘superseded’ by the inhalation of ether. . . . While Esdaile was constantly performing the most terrific operations without evoking a groan, the agency which he used received such an advertisement as induced people to wait long and try patiently in order to find out what that agency could do. But the new anaesthetics—more rapid and more certain than mesmerism in Europe had ever been—took from the mesmeriser’s hands the very patients on whom he might have proved his powers at a stroke.” Too true; and sad, too. For, however certain it is that the use of anaesthetics in skilled hands, and under carefully-guarded conditions, has been a boon to suffering humanity, it cannot be denied that their indiscriminate use in the hands of uninstructed sufferers has too often been attended by the gravest mischief. The fatal facility with which doses of some stupefying drug or of chloroform can be obtained by persons, whose will-power has been broken down by constant self-indulgence in such remedies, leads to results that are only too obvious and deplorable.

Moreover, there was no money behind Mesmerism, nor did it produce any of the results, palpable to the meanest comprehension, that some patent medicines are warranted to show. It would not pay to advertise: it did not appeal by obvious effects, easily and surely produced, to the public mind. For these and other reasons the new Art of Healing fell a prey to prejudice on the part of men who are only too ready to seek to disprove new phenomena without descending to comprehend them, and to ignorance on the part of the public, who are always impatient of what they do not easily understand. I would fain hope against knowledge that the present age is more tolerant; and that a generation that is educated by the labours of the leaders of a society so popular as the Society for Psychical Research manifestly is, may know better than to reject the truths that their fathers scoffed at. The Society for Psychical Research has done much to make the present generation talk of things psychical. It is a note of modern culture to at least know what the word “psychical” means. Whether they have penetrated much below the surface, whether they have done more than abrade the materialistic skin, is another matter. If they have only set people thinking, we are so much their debtors. If they have set them thinking wrongly, then we must try to set things right.

As I have more than once had occasion to refer to the *Zoist*, and to speak of that magazine as a repertory of exact information on the subject of mesmerism, it is only fair that I should record here the opinion of the writers of this paper with regard to the value of many of the cases narrated there from the point of view of the medical expert. One of the writers of the paper, at any rate, has a right to give an expert opinion on the subject. “The impression produced now,” say Messrs. Gurney and Myers, “on a medical expert as he turns over the thirteen volumes of the *Zoist*, might probably be that, of the cases competently observed at the time, the proportion is small indeed where the alleged facts may not be accounted for, either by a mistaken diagnosis, or at any rate by a substitution of the *laissez-faire* system for the previous violent treatment by blistering, purging, and bleeding. Similar cures, he would say, are effected now without mesmerism and without medicine.” Nothing can be gained by exaggeration: and I place on record that statement of the value of such evidence as Dr. Elliotson’s—“that fiery champion of strange discoveries”—for what it is worth. It is, at any rate, a measured utterance with which no such opinion as I am competent to offer can for a moment be compared in value.

Some extremely amusing instances of the “measured utterances” which the profession thought suitable and compatible with dignity are given in a footnote to this paper. “The mesmerico-mania,” says one doctor in the *Medico-Chirurgical Review*, “has nearly dwindled in the Metropolis to anile fatuity, but lingers in some of the provinces with *yobemouches* and chaw-bacons, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow down such a lot of mesmeric mummery as would choke an alligator.” And the apothecary of the Middlesex Hospital avows himself as “fully convinced that it [mesmerism] is an infernal system, whose coming is after the working of Satan,” &c., &c., and “closely allied to that terrific and unpardonable sin—blasphemy against the Holy Ghost.”

“M.A. (OXON).”

THE SPIRITUAL PRESS AT HOME AND ABROAD.

The Golden Gate (San Francisco, December 19th, 1885).

The tone of this paper is generally so excellent that we regret to notice that this issue contains some advertisements of a questionable character. For example, *prima facie* we should look with anything but favour on the following:—

V. KEELER’S

Magnetic Pencil.

My Band is now preparing spiritually magnetised Pencils, by the aid of which mediumistic persons may obtain written communications from their spirit friends. A great blessing to those unable, for any reason, to visit public mediums. Pencils, 50 cents each. Owing to difficulty in mailing silver, will send two for one dollar. Enclose a postage stamp for your order, and address,

V. KEELER,

no22-4w Rockville Centre, Queen’s Co., N.Y.

This, if not a fraud, is probably next door to it. “Mediumistic persons” do not generally require “pencils at 50 cents a-piece” to enable them “to obtain written communications from their spirit friends.” We are quite aware that the advertisement columns of a newspaper are usually regarded as entirely independent of the editorial policy, and that it involves neither endorsement nor disapproval of their contents by the proprietary. It is simply a matter of buying and selling so much space. We think, however, that a Spiritualist newspaper, occupying as it does a peculiar and unique position towards the public, should take a somewhat higher ground as regards its advertisement columns. No medium who has been caught red-handed in fraud, no questionable advertisement which on its face is merely a device for obtaining money under flimsy if not fraudulent pretexts, should be accorded publicity, and all reasonable care should be used to protect the public. In no case should quack or filthy medical advertisements be permitted to appear. We regret to say that some of our American contemporaries are extremely lax in this respect, and we commend this matter to the earnest attention of those concerned.

Religio-Philosophical Journal (Chicago, December 26th, 1885).

The Journal’s “Christmas Number” is mainly devoted to articles of seasonal interest.—Dr. Slade has been ill again, we are sorry to see. This will possibly cause a slight delay in his departure to Europe. We have transferred a sketch of the development of psychography through this excellent medium to our columns.—Our old friends, Hudson and Emma Tuttle, are numbered amongst the contributors to this issue of our Chicagoan contemporary. From the former we get a sketch on “The Divine Child,” and from the latter—one of the “sweet singers” of the New Israel—a charming little poem.

A PROFESSORSHIP OF PSYCHOLOGY.—Dr. Robert Brown, of St. Francisco, has conveyed to the Trustees of the College of Physicians and Surgeons of California, 75,000 acres of land in Virginia, to be sold, and the proceeds applied to establishing and maintaining a chair of Psychology in that college for practical instruction in Psychology and Psychometry in conjunction with Physiology in the treatment of disease.—*Golden Gate*.

ON Sunday next, Mr. J. McDonald will deliver a lecture to the Marylebone Association of Inquirers into Spiritualism. The subject will be “Our Moral Nature.” The hall of this Society is situated in the Regent Hotel, 31, Marylebone-road, near Baker-street Station. In our notice of last Sunday’s meetings, Mr. Mathers was, by a printer’s error, described as a Calvinist. It should have been a Cabalist.

DOUBTS AND DIFFICULTIES OF INQUIRERS.

II.

[In this column some of the doubts and difficulties which beset and perplex inquirers into Spiritualism are dealt with. This can best be done, we think, by answering the many questions which arise in the course of investigation. Questions are invited from those who seek for more light on these topics, and those of our readers who possess the knowledge are earnestly invited to share with us this very necessary work. In the event of no reply reaching us from correspondents, we will ourselves endeavour to answer the questions.]

Questions Unanswered.

(Nos. 11—14 inclusive. See "LIGHT," January 9th 1886.)

Answers.

(8) Has Spiritualism anything in common with sorcery and witchcraft? To be candid, I have a very imperfect notion of what sorcery and witchcraft are—but if they imply, as some people would say they do, some sort of power over the spirits of darkness so as to use them for purposes of evil, then I would reply that Spiritualism has nothing in common with sorcery and witchcraft. No Spiritualist claims to be able to exercise any power over any spirit, good or evil. Spirits are not all alike any more than men are all alike, being in fact men divested of their mortal covering; and spirits who communicate in spiritual séances are not all of the same high moral quality, but I have never known any real mischief to be done by any of them. As like attracts like in this world, so at spiritual séances the communicating spirits are very much of the mental and moral calibre of the mediums or the circle, but when the séances are conducted in a religious spirit the communications are for the most part of a high and elevating character.—E.D.R.

(9) In what way may Spiritualism be said to be a religion? As you divide the last word I presume you use it in the sense of a binding together of men for noble purposes and work. If so, that is the sense in which Spiritualism may truly be said to be a religion. It offers to all the motives and incentives to a good and noble life; but as you are aware, men are not always the better—are sometimes the worse—for their faith and their knowledge. It is only when men really desire goodness that their doctrines are of service to them in the attainment of their desire; and given this desire, Spiritualism is, I think, a mighty power in their hands for their moral and religious growth.—E.D.R.

(10) You ask why do the spirits perform such meaningless antics? Why do they not do something definite? And you go on to say, how much better it would be if they talked about the world from which they come instead of people's private affairs, or told us of a remedy for cholera instead of breaking windows and frightening people as they are said to do in haunted houses. To take your last point first—as I have already suggested, there are people of all sorts in this world, and some of them do things the reason for which puzzles me *quite as much* as it does to answer your question why some spirits are foolish enough to break windows and frighten people. I can only suppose that they were very foolish here and have not yet learned wisdom yonder. As to their giving us a remedy for cholera, perhaps they do not know a better one than we ourselves know already, viz., cleanliness and purity of life; and surely it is not part of their business to relieve us of the consequences of our bad actions, or of our neglect of plain duties. But excuse me for saying that all this is beyond the mark. We cannot in any matter, whether as regards this world or the other, expect to know always why things are just as they are. As a matter of fact, however, the spirits *have* done a good many things of which you speak as "definite." They have rendered a good many physical as well as spiritual services to humanity—of which you will come to know more if you pursue your study of the question. And what you deem their meaningless antics are often full of mighty purposes. In truth, they are *not* meaningless. It may seem a small thing to move a table or a chair. But consider what it implies. The table is moved without the contact of a human hand in the flesh. Prove this fact and the sceptic is confounded, and forced to admit a power beyond the merely physical; and so the mind is awakened to the possibility of spiritual laws and forces, and grows gradually to the knowledge of spiritual being too, and a life to come. There are some people who can only be reached by a startling appeal to their physical senses, and the spirits therefore endeavour to reach them so. As to experienced Spiritualists, when you suggest that it would be so much better if the spirits talked of the world from which they come, they would simply reply that when

you have gone further in your search you will learn that this is just what the spirits do, but that the communications are often too sacred or too personal for public gaze.—E.D.R.

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Rmittances may be sent either to Mr. E. Dawson Rogers, Rose Villa, Church End, Finchley, N., or to Mr. M. Theobald, 62, Granville Park, Lewisham, S.E.

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RECORDS OF PSYCHICAL PHENOMENA.

(Continued from page 16.)

[In this column will be given from time to time such accounts of psychical phenomena as seem to be worthy of permanent record. Beyond the general classification indicated, no attempt at tabulation will at present be made; that work will follow in due course. In furtherance of this object we shall be pleased to receive from our readers brief reports of phenomena subject to two conditions: (1) That a colourless statement of facts without comment is given, and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

A.—Mesmerism.	M.—Rappings, Knockings, and Stone Throwings.
B.—Trance.	N.—The Spirit Voice and Clair-audience.
C.—Clairvoyance.	O.—Psychography.
D.—Thought-reading.	P.—Automatic Writing.
E.—Prescience, Previsional and Coincidental Dreams.	Q.—Movement of Material Objects without Physical Contact.
F.—Apparitions.	R.—Speaking and Writing in Tongues.
G.—The Human "Double."	S.—Miscellaneous Phenomena.
H.—Presence at a Distance.	T.—Coincidences.
I.—Haunted Houses.	
K.—Spirit Identity.	
L.—Materialised Spirit Forms.	

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, giving—

- (1) The names and addresses of the persons concerned.
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.]

CLASS S.—MODELS OF HANDS AND FEET.

On Monday evening, February 28th, 1876, a séance was held in a residence in Grosvenor-street, Gateshead, for the purpose of testing the moulding of hands and feet in paraffin wax, viz., psychic forms.

There were present Mrs. F., Mr. A., Mr. M., Mr. B., Miss Fairlamb the medium, and Mr. Barkas.

We in the first place placed about 2lbs. of finely sliced paraffin wax into an iron pail, and poured upon it a quantity of boiling water. This speedily melted the paraffin, which floated upon the surface of the water.

To distinguish the paraffin from ordinary paraffin, and to prove that the casts had not been previously prepared, I threw into the boiling mixture a portion of magenta, without saying what I had done, and the result was that the water and paraffin were slightly coloured. We filled a tall jug with cold water, and placed both paraffin and jug below the table, and darkened the space beneath the table by placing round it shawls and other articles.

Having sat round the table for a short time in the dark, or rather in a room lighted by gas from the street, we placed the hot paraffin wax and jug of cold water within an adjoining small room, conducted the lady medium into the small room, and placed a curtain across the doorway between the two rooms, the small room being used as a cabinet. The sitters remained in the larger room.

After sitting about twenty minutes we frequently heard a splashing of water and movements of the iron handle of the pail. At the end of twenty-five minutes the screen separating the two rooms was removed, and we discovered on the floor, just within the doorway, a beautiful model of a small female foot in paraffin wax, a model of a hand apparently of a young man, and in the tall jug of cold water we discovered a paraffin model of a large foot. The whole of these models had been taken from the newly prepared paraffin, as they all had the peculiar tinge given to the wax by the introduction of the magenta. On careful examination of the moulds I found each of them bore the minute lines and markings that are characteristic of human hands and feet.

After the séance was over we examined the hands and feet of the medium, but neither presented any appearance of having been in contact with paraffin, and neither at all corresponded with the sizes of the hand and foot moulds which we found at the conclusion of the séance. I have the moulds yet in my possession.

The experiments cannot be said to have been conducted under strictly test conditions, but it seems very improbable that any collusion could have taken place or any deception have been practised.

Difficult as it is to believe in the reality and genuineness of the phenomena, it is yet more difficult to believe that they are the result of deception.

My own opinion is that the phenomena are genuine, but to satisfy a critical inquirer who has not witnessed similar occurrences, strictly test conditions will have to be observed.

After the séance the medium was controlled, and we were told that the small foot was that of Minnie, the larger foot that of Josephine, and that the hand was a model of a youth's named John Taylor, all these, it was alleged, being departed persons.

At a subsequent sitting on March 13th, 1876, three friends and myself being present, we obtained a cast of one foot. A gentleman and myself tied a cord round the waist of the medium and held it tightly at each end. The medium did not move during the sitting. The heat of the melted paraffin was 171° F., and at the close of the séance it had fallen to 135° F. We obtained a cast of one foot from the paraffin pail, which was quite beyond the reach of the medium.

It appears to me to be impossible by any normal means to take a cast of a human hand or foot, and remove the hand or foot without fracturing the cast.

T. P. BARKAS, F.G.S.

28, Lovaine-place, Newcastle-on-Tyne.

ADELAIDE.—The leading papers here have leaders and admit correspondence on the subject of Spiritualism.

PRAGUE.—"Le Livre des Esprits," by Allan Kardec, has just been translated into the Bohemian language by Francisca Pavlitzka.—*Le Spiritualisme*.

ROME.—Some Italian journals remind their readers that Pie IX. was called a *jettatore*, that is one who throws off bad influence, quoting in proof the facts that Queen Isabella and the Empresses Charlotte and Eugénie all fell from their thrones in the very years of his sending them gifts with his benediction; and that he was godfather to Eugénie's son who perished so disastrously in Zululand. He blessed the flagstaffs which were captured from the Carlists in their very first battles.—*Le Spiritualisme*.

BIRMINGHAM.—During the last three months of 1885, the Spiritualists meeting at the Hall in Oozells-street have been pretty active in their advocacy of the cause. Amongst the lectures given to audiences which have been in most cases tolerably satisfactory, may be mentioned one by Mr. Burns, illustrated by photographs of spirits shown by lime light; one by Miss Allen upon "Influence from the Spiritualists' Point of View." Mrs. Britten lectured on two occasions—once at the Midland Institute. Other local friends have also borne their share of this work. We hope shortly to be in a position to devote more attention to the doings of our country friends.

PRESIDENT LINCOLN thus described a vision he had:—"On the evening of the day of my being elected President, worn out with excitement, I lay down on a lounge in my bedroom; I saw my face reflected from a swing looking-glass opposite me; then I saw two faces. A little bothered, and perhaps startled, I got up and went to the glass, and then I saw only one face. Lying down as before, I again saw two faces, one paler than the other with a red stain upon it. When my wife came in, I told her of it. She had faith in signs; she interpreted my vision, as she called it, as meaning that I should be elected to a second term of office, but not live through it."—*Spiritual Offering*.

SOME think a medium should never put a price on his time. They assume that, as mediumship is a spiritual or Divine gift, it is improper—if not sacrilegious—to exercise it for money: empty-handed, the medium must take his chance in a selfish world, and trust to special providences for the necessities of life. But we are disposed to take a different view of the subject. The investigator may not pay for the spiritual gift, nor for the despatches he receives, but he should make a suitable return for the medium's time and the use of such instruments. This is demanded by the sense of justice. Nor should the medium be expected to promise success in the experiment. If he did so we should set him down as an impostor. When we hire a boat for a fishing excursion we never expect the boatman to guarantee our luck. That must depend at last on the presence of the fish, the strength of their appetites, and our own skill in angling. If you hire a competent man to prospect for a gold mine you take the chances of the enterprise, and expect to pay for his services, whether you succeed or fail. The man employed to bore for petroleum receives his wages, though he may never strike oil. We insist that the function of mediumship shall not be made an exception to the rational rule that governs all other transactions in which the time and the faculties of men and women are employed.—*Spiritual Offering*.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Professor Barrett on Spiritualism.

To the Editor of "LIGHT."

SIR,—Absence from home has prevented an earlier reply to the courteous inquiry addressed to me by Mr. Dawson Rogers in your issue of the week before last. Quoting from a paragraph in the newspaper report of a lecture which I recently delivered in Norwich, Mr. Rogers takes exception to the sentence (put into my mouth by the reporter) that "muscular emotion (*sic*) accounts for nine-tenths of the so-called Spiritualism." I did not use this expression nor anywhere speak of the so-called Spiritualism, which, however, to my mind scarcely conveys a term of reproach as Mr. Rogers infers.

In the early part of my lecture I referred to the essential part which involuntary muscular action plays in all public performances of so-called thought-reading, and I showed how similar considerations could not be withheld from planchette writing, table turning, and other physical phenomena where the hands of the sitters are in contact with the object moved. I do not think my friend Mr. Rogers, nor any other intelligent and thoughtful Spiritualist, would deny this. Nothing is more regrettable than the hasty and erroneous inferences which have too often been drawn from startling phenomena, the cause of which is obscure, but not necessarily, therefore, beyond the range of known physical forces.

I do not know that my own attitude of mind towards Spiritualistic phenomena is of much interest to any one, but as Mr. Rogers refers to it I may say it has not changed; on the contrary, wider experience has only added to the conviction of the mingled causes which are at work in producing the phenomena, and the mingled feelings with which I regard the whole subject. Unquestionably of value in certain states of mental doubt and darkness, it must not be forgotten that Spiritualism belongs not to the spiritual but to the phenomenal order of things, and as such comes within the scope of scientific inquiry. Doubtless, its general acceptance, as part of our recognised knowledge, will profoundly enlarge and modify our present limited scientific conceptions, though the explanation of its phenomena may then be very different from that usually entertained by Spiritualists.

But whilst I regard scientific inquiry into these phenomena as wholly right and necessary, I am bound to say that in my opinion a casual inquiry, or indiscriminate circles, or even the habit of regular family séances, are not only likely to be misleading but are open to grave intellectual and moral risk. The intellectual danger is the natural tendency of the human mind to give undue importance to occult phenomena, which are apt to assume a magnitude in our minds proportional to the neglect or ridicule of the matter by the world at large. And the moral risk I venture to think comes in when, as is almost inevitably the case, we exalt the value of information coming to us from unknown agencies, or make it affect the conduct of life, whereas such information may be derived from the automatic action of one's own mind or at furthest from beings whom we cannot control, and whose power and character we do not know.—I am, sir, yours obediently,

January 9th, 1886.

W. F. BARRETT.

Von Hartmann's Theories.

To the Editor of "LIGHT."

SIR,—If you think it worth while to afford me a few lines' space in "LIGHT," I should like to observe, as a student of occult psychology for over thirty years, that I have been almost alone among my circle of friends pursuing the same study in maintaining—what I am unable to express in such suitable terms, and therefore quote from the letter of Mr. "C. C. M." in "LIGHT" of January 2nd—namely, "that a philosophic student of these phenomena should not be engaged in the personal investigation of them, but should accept the material of fact from scientific" (I would rather have said *competent*) "witnesses."

I am satisfied that every one present in a séance-room during the occurrence of phenomena, unconsciously aids, modifies, and traverses *all* the results; and is also reacted upon by the agencies operating to effect them. It is, perhaps, in my idea, the *only* instance in which a competent judgment can best be

formed by one standing completely outside the "circle," while rationally accepting the spontaneous weight of evidence—"witnesses," in fact, not being "judges."

I am glad to see that abler pens than mine have dealt with Mr. Haughton's attack upon Von Hartmann's *brochure*, although I by no means consider Von Hartmann has adequately disposed of the *Spiritist* theory, though not endorsing it myself.—Yours obediently.

H. VENMAN, Associate S.P.R.

20, Pimlico-road, January 4th, 1886.

An Inquiry concerning "Koot Hoomi," to Edmond W. Wade, Esq., F.T.S.

SIR,—You assume to know that "Koot Hoomi" is a reality, as person and teacher; will you, therefore, if you have the means of communication, be obliging enough to call his attention to the fact that my letter in "LIGHT" of August 25th, 1883, remains unanswered and unrepplied to by him or anyone else? It is a long while ago: but I have been out of England ever since. Should a reply be vouchsafed now, the scoffers cannot say that it has been made precipitately. I ask my question because I am about to recur to the subject on the platform in England, and, possibly, in India.—I am, sir, yours obediently,

GERALD MASSEY.

To E. W. Wade, Esq.

[This letter must not be taken as an indication on our part of reopening the discussion on Theosophy. It is another out of many direct appeals for evidence on the subject. If this really exists, Spiritualists will be quite ready to deal with it on its merits.]

SYDNEY.—A free-thought paper, entitled *Common Sense*, has been started here with an open page for Spiritualism.

THE *Danerville Daily News* (Ill. U.S.A.) contains a very appreciative notice of "LIGHT," and considers its tone in the presentation of the facts of Spiritualism and the discussion upon them to be calm and dignified.

THE Spanish journal, *El Faro Espiritista*, says that Spiritualism, or Spiritism, is making headway in Brazil, permeating all classes; that societies are springing up in every quarter of the empire.

THE *South Australian Times* of November 21st contains a bold, outspoken article, signed by the editor, giving his experiences in Spiritual phenomena during recent investigations in Melbourne and Adelaide.

RUSSIA.—At Tcherningow a young rustic child has suddenly exhibited mediumship for the direct writing and for the transference of objects without contact. Many visit her daily to witness the phenomena.—*Le Spiritualisme*.

We are constantly receiving letters asking for introductions to Spiritualists and circles. All communications of this kind should now be sent to the President of the Experimental Research Section of the London Spiritualist Alliance.

MR. A. P. SINNETT, we learn, has in preparation for immediate publication a rejoinder to the report of the Society for Psychical Research on Theosophical Phenomena, with special reference to the cases narrated in "The Occult World." The pamphlet, which will be published by Redway, 13, York-street, Covent Garden, may be expected at once.

MR. W. EGLINTON will leave London on Sunday next by the evening mail for Moscow, via Berlin and Warsaw. During his stay in that city he will be the guest of Colonel Greck Furmannoi, Perevulok, Maison Goldenburg, to whose care letters for Mr. Eglinton may be addressed for the next four weeks.

AMONGST the pictures exhibited at the Conversazione on Thursday last were productions by J. J. Tissot, Gabriel Max, Mr. J. G. Keulemans, and other artists. These can be seen at any time at the office of "LIGHT," and we shall be pleased to extend a welcome to country friends who may be passing through London, and who may wish to see these drawings. There are in all upwards of twenty-eight pictures illustrative of the phenomena of materialisation. They will all well repay careful study.

By the time this issue of "LIGHT" is in the hands of readers the delivery of "Twixt Two Worlds" will have commenced. We hope to give a first notice in our next issue. We believe subscribers to this volume will be agreeably surprised when they receive the book. It is got up in excellent style, and certainly contains a wealth of excellent evidence, the like of which we think is hardly to be found elsewhere.

WE are requested to announce that several works, the supply of which ran out a short time ago, are now ready for delivery. Amongst these may be mentioned "M.A. (Oxon's)" "Spirit Teachings," the price of the second edition of which has been reduced to 6s.; "Psychography," by the same author; and "Animal Magnetism," by Dr. Gregory. In our advertisement columns will also be found announcements of other books which have been lowered in price.

All Communications to be addressed to
 THE EDITOR OF "LIGHT,"
 16, CRAVEN STREET,
 CHARING CROSS, S.W.

SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

All orders for papers and for advertisements, and all remittances, should be addressed to MR. E. DAWSON ROGERS, and all communications intended to be printed should be addressed to "The Editor."

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

TO SUBSCRIBERS.

We have recently sent out a number of unpaid accounts, asking for a prompt remittance. In a great many cases there has been no response, and we mention the matter here in order to urge our friends to remit at once and thus save us the trouble of renewed applications.

Light :

SATURDAY, JANUARY 16TH, 1886.

M. RICHET ON APPARITIONS.

M. Charles Richet, who is a Fellow of the Medical Faculty of Paris, is held in high estimation as a physiologist, and he is editor of the *Revue Philosophique*. We learnt by the November numbers of the *Revue Spirite* that he had admitted into the pages of his *Revue* an article, by Commandant Rochas, on the subject of "Levitation," in which the writer stated the phenomenon of bodies rising from the ground by invisible agency; and he quoted the experiments of Mr. William Crookes, F.R.S., on the subject, as related in his "Researches in Spiritualism"; and the *Revue Spirite* called attention to the fact that M. Richet appended editorial notes to Commandant Rochas' article, in which he characterised the phenomenon of Levitation, vouched as it was by Mr. Crookes' testimony, as "inraisemblable" or improbable, literally, "untruthtseeming."

In the *Revue Spirite* of December 1st and 15th we find a criticism, by Alexandre Vincent, of a paper read by M. Richet before the "Société Physiologico-psychologique" of Paris, and then printed in his *Revue Philosophique*. We would transfer this criticism to our columns, but as it runs through two numbers of the *Revue Spirite*, we are obliged to give a condensation of it.

The critic quotes M. Richet as saying in the paper mentioned:—"For some time past American, English, and Russian journals have contained most extraordinary accounts of apparitions, and with such minute detail of seeming reality, that we think we ought not any longer to pass them by without notice. Several hypotheses have been advanced about the accounts of the apparitions spoken of, the first being that they are lies; the second that they relate to what are truly objective realities; the third is that those who give the accounts are under hallucination.

"The first of these hypotheses seems to me hardly admissible. It is difficult to believe that men of social and scientific eminence in different countries can have conspired together to fabricate and give currency to lies; nor is it probable that such men could be the victims of a wide conspiracy of cheats. To accept such a hypothesis as this would be to abandon oneself to the extremest exaggeration of scepticism.

"The second hypothesis, that the apparitions in question are truly objective realities, would imply that they consist of a hitherto unknown form of matter. In support of this, however, we have hitherto had no conclusive scientific demonstration. Before we can accept it we must have a demonstration absolutely irrefragable, under the strictest verifiable scientific conditions, such, for instance, as an impression made by the apparition upon a photographic plate, or by its moving some material object."

Alexandre Vincent at this point interposes the observation that, in the article on "Levitation" in the *Revue Philosophique*,

annotated by M. Richet himself, its author, Commandant Rochas, had translated and transferred to it the very passages (pp. 150-2) of Mr. Crookes' "Researches in Spiritualism" in which he states in full detail the very demonstration demanded by M. Richet. But, perhaps he wrote his paper for the "Physiologico-psychological Society," and subsequently sent it for printing in the *Revue Philosophique* before he annotated Commandant Rochas' article.

Now we come to the third hypothesis, that of hallucination. M. Richet says—we quote from A. Vincent in the *Revue Spirite*—"Medical authorities in lunacy tell us that hallucination is a symptom of insanity, or of insanity impending. But this opinion seems to me too absolute: I know of cases of hallucination where the intellect has been perfectly normal; one was that of a painter who lost a dear sister, and after her death saw her frequently at his side as she used to be in life. An aged Academician, nearly blind, but possessed of all his faculties, saw persons, unseen by others, approach, sit by, and pass him. A girl of my own family, when ten years old, at the time of her father's death, saw an apparition of him approach her. An eminent Russian related to me his having seen an apparition on two occasions; each time he was alone, and the apparition acted in no way upon material objects; therefore, I have no doubt as to its having been hallucination."

M. Richet's critic leaves his readers to make their own comments on these cases; but he suggests that he, a distinguished member of physiological and medical schools, should define the degree of strength in a hallucination which would qualify it for being photographed; and he calls to M. Richet's mind Commandant Rochas' quotation, in his article on "Levitation," from Mr. Crookes' "Researches in Spiritualism" (pp. 13 *et seq.*), in which quotation is recorded the photographing of the spirit Katie King (would M. Richet say hallucination?) by aid of the electric light.

Mr. Crookes' experiments demonstrating the truly objective reality of apparitions, made during four years, were carefully and scientifically conducted, apparently to meet the requirements of such minds as M. Richet's.

M. Richet seems to censure those who abandon themselves to the exaggeration of scepticism; does he himself unconsciously abandon himself to it? Or, like so many of his orthodox brethren, is not he himself hallucinated by his own materialist notions?

THE COLLAPSE OF KOOT HOOMI.

Mr. E. W. Wade in a letter which we published last week called in question our "accuracy" in thus describing the conclusions arrived at by the Society for Psychical Research in their report on the alleged Theosophical phenomena. We were also accused of "forming an unholy alliance with the Society for Psychical Research in their crusade against the Theosophical Society in general, and psychical phenomena in particular." With regard to the first charge, bearing in mind the large and illimitable claims made for "Koot Hoomi," having regard to the god-like qualities attributed to him, the manner in which his name was mentioned, and the holy horror expressed by Theosophists if anyone attempted even to call in question his existence, we contend that he collapsed long before the Society for Psychical Research entered upon their inquiry. From time to time many strange and inexplicable discrepancies have been brought to the notice of the Theosophical leaders with regard to "Koot Hoomi's" doings; but, singularly enough, no answer has been vouchsafed, and moreover on more than one occasion our desire for information has been treated as "a joke."

As we stated in a recent issue, we do not base our estimate wholly, or even mainly, upon the report of the Society for Psychical Research. There is a good deal of evidence in existence outside that body impugning the *bona fides* of the so-called "Koot Hoomi."

As regards "the unholy alliance," surely Mr. Wade does not mean to infer that because we have in some cases agreed in the conclusions of the Society for Psychical Research we therefore necessarily endorse its methods! Such is not the case. Moreover, we cannot admit his plea that Spiritual phenomena and the alleged phenomena of Theosophy stand at all upon the same basis. The character of the evidence for one is as far removed in quality and quantity from the other as light is from darkness.

LONDON SPIRITUALIST ALLIANCE.

SECOND ANNUAL REPORT,

For the Year ending December 31st, 1885.

The Council, in presenting the annual report, has pleasure in stating that the list of members amounts now to 167, of whom 42 have been added during the current year. Death has removed from amongst us no less than 8 of our members, including one member of our Executive.

From our Council-board we miss, with a regret only deepened by the lapse of time, the much-valued presence of Professor Cassal. The robust simplicity of his faith as a Spiritualist—a faith from which he never swerved for an instant—his varied knowledge of the world and experience in affairs, combined to give a weight to his opinion and advice which we must regard as a permanent loss.

Among those whose place in the ranks of the society death has rendered vacant may be mentioned Mrs. Makdougal Gregory, a dear and honoured name to many of us, a lady whose services in the cause of Spiritualism were so unwearied, and whose special sphere of work has not been occupied as yet by any successor; Mr. Walter Weldon, F.R.S., formerly President of the Society of Chemical Industry, Chevalier of the Legion of Honour, a man of whom one of the greatest of French chemists, M. Dumas, could say, in presenting to him the high distinction of its gold medal, voted him by the Société d'Encouragement, and conferred on only four other distinguished men, Lesseps, Boussingault, Deville, and Giffard—"By Mr. Weldon's invention, every sheet of paper and every yard of calico has been cheapened throughout the world"; General Campbell, R.E., Mr. James Deane, Mr. Robert W. Sprague, and Mr. Frederick Hockley, an Occultist of great research, and a Spiritualist of firm conviction.

The Council has been strengthened by the accession of Messrs. T. A. Amos, William Paice, and of the Hon. Percy Wyndham, whose interest in our work takes the practical form of liberal subsidy and personal assistance which the Council would respectfully commend for a more general imitation. The services of Mr. Desmond Fitzgerald are, it is hoped, only temporarily withdrawn from lack of time, and from no cessation of interest.

The funds at the disposal of the Executive have been administered to the best of its ability. It is not to be denied that had they been more plentiful more work could have been done; for it is a sad fact that the usefulness of the Alliance is seriously crippled by want of sufficient means to grapple with pressing work. Much, however, has been accomplished. In April we opened chambers at 16, Craven-street, Charing Cross, and placed in them our library and the chief Spiritualist journals of all countries for the use of members. There our Council meetings are held; and there once in each week some members of Council attend from 5 to 7 p.m. for the purpose of receiving visitors and affording information to those who desire it. It is hoped that a secretary may be soon appointed, so that the rooms may be open to members throughout the day; but this expense the Council is not at present able to incur from lack of funds.

For the time being the Council is indebted to Mr. John S. Farmer, whose offices ("LIGHT" and the Psychological Press Association) are on the floor beneath the rooms of the Alliance, and who is kind enough to answer inquiries and to give us much assistance at great cost of time to himself. For this aid the Council tenders him its best thanks.

The interest in the periodical conversazioni held in the Banqueting Hall, St. James's Hall, is fully maintained. From the number of visitors that avail themselves of the privilege of attending these popular assemblies the Council is encouraged to hope for a considerable increase of membership. They have ventured to point out recently that such interest in their proceedings on the part of many visitors warrants them in anticipating in many cases a transition from the position of visitor to that of subscribing member.

During the past year addresses have been delivered to large and appreciative audiences by Miss Rosamond Dale Owen on "Spirits as Mentors"; by Mr. Barkas, of Newcastle-on-Tyne, on "There are more things in Heaven and Earth, Horatio, than are dreamt of in our philosophy"; by Mr. Thomas Shorter on

"Modern Spiritualism: the progressive development of its phenomena;" and by the President on "Spiritualism at Home and Abroad: its present position and future work."

In this address the scheme of confederation alluded to in the last year's report was taken up and expanded in the light of a large and varied correspondence from all parts of the world. The favour with which the plan was almost universally received was so marked as to encourage the hope that confederation between Spiritualists throughout the world will soon be an accomplished fact.

In the course of the same address, which is now separately published as a pamphlet, and is in the hands of members, the President propounded a plan of experimental research which has been favourably received, and which is being actively organised and carried into operation under his direction by the sanction of the Council. While the Executive of the Alliance felt that it was eminently desirable that such a plan should be carried out in connection with the society, and with its general approval and sanction, there were grave reasons why its direction should not be in the hands of a public body. It was, therefore, left to the President as representing the Alliance, to undertake, with the aid of a suitable committee, the general direction of this useful work.

The Council is thankful to record this beginning of practical work in experimental research. Such work is of unquestioned value and can be best done by experienced and expert Spiritualists, of which the Alliance largely consists.

The Council further records with pleasure a munificent offer of personal service, together with a donation of £100, towards the establishment in some central part of London of a dispensary for the gratuitous treatment of disease by laying on of hands, or healing by the exercise of the gifts of the Spirit. Mr. James Regan, to whom the Council begs to tender its best thanks for this offer, is in hopes that we may be able to found such an institution, and to attach to it the various persons in London who practise this method of treatment. The Council will be most happy to further this beneficent work by every available means, and trusts that Mr. Regan's generous offer may stimulate others to help in this direction.

The Council further desires to return thanks to all those willing workers who have so cheerfully laboured in the common cause, and whose self-denying zeal in carrying out the work they have severally undertaken has so largely conduced to the measure of success that has been attained. In discharging this obligation the Council feels it undesirable to particularise any when all have been so ready to do their part.

For presentation of books the Council desires to record its thanks to Mr. S. C. Hall, F.S.A., Mr. E. T. Bennett, and Dr. Berridge. It may, perhaps, be permitted to point out to those members who have duplicate copies of useful works on Spiritualism, that such surplus copies will be thankfully received as an addition to the library, which is now open as a lending library for the use of members. Popular books are largely in demand, and many copies of such works can be profitably utilised. The Council especially desires gifts of books that have been published during the past two or three years.

The Council finally submits this record of useful and beneficent work to the sympathy and aid of the members of the Alliance, in the confident expectation that a careful consideration of what has been done in the past will lead to increased pecuniary and moral support in the future.

The accounts for the year, duly audited, are appended.

Signed on behalf of the Council,

W. STANTON MOSES, M.A., President.

MORELL THEOBALD, Hon. Sec.

H. WITHALL, Hon. Treasurer.

Income and Expenditure Account, 1885.

	£ s. d.	£ s. d.	
Balance from 1884 ...	51 18 8	Expenses of Conversazioni ...	50 10 4
Subscriptions ...	162 19 0	Distribution of Literature ...	15 19 0
Donations ..	10 0 0	Rent ...	53 8 0
		Library and Furniture	29 19 3
		Printing & Stationery	4 7 6
		Advertising ...	8 4 0
		Petty Cash & Postage	10 9 8
		Balance in hands of the Treasurer ...	51 9 11
			£224 7 8
			£224 7 8

Audited and found correct,
MORELL THEOBALD.

PHASES OF MATERIALIZATION.
 A CHAPTER OF RESEARCH
 IN THE
 OBJECTIVE PHENOMENA OF SPIRITUALISM.
 By "M. A. (OXON.)"
(Continued from page 19, Vol. V.)

I have thought it well to attempt to give some idea of a connected series of investigations, and I am fortunate enough to have such a record, brief enough for my purpose, ready to my hands.

Before Mrs. Howitt Watts was called away from this sphere of activity to a wider and better one, she placed in my hands for publication an account of some séances which she had attended at the house of our common friend, Mrs. Leaf, in the year 1877. She was aware that I was engaged in writing on the subject of materialization, and we had many a conversation on its mysteries and perplexities. The account which she had written was thrown into the form of letters to her father, the late William Howitt, and these letters, freshly written ere the impressions left had had time to fade, give a vivid account of some not more than usual and ordinary manifestations. The value of the letters—and I deem that value to be high—is not in the extraordinary character of the phenomena described, nor even in the literary charm of the language employed, so much as in the light they throw upon the question of "Conditions," so little understood by us as yet. The atmosphere of faith and prayer and love which the little knot of sitters shed around them seems to have assisted the manifesting spirits greatly. That is a lesson that most investigators of these obscure phenomena need to lay next to heart. Beyond this the letters are valuable as giving a connected record of a series of experiments, and thereby presenting a more complete picture than I have been able to give by the citation of disconnected pieces of evidence. And lastly they are the product of a pen that we all sadly miss; of a mind rich in varied experience, whose lightest thoughts on the things of spirit were full of insight and instruction. I am glad indeed to be able to enrich my own observations, and to strengthen my own conclusions by her wise and ripe experience.

SEANCES FOR MATERIALIZATION AT THE HOUSE OF MRS. LEAF
 IN ALBION-STREET, HYDE PARK, DESCRIBED IN LETTERS
 FROM A. M. H. W. TO WILLIAM HOWITT IN ROME.

SEANCE I.

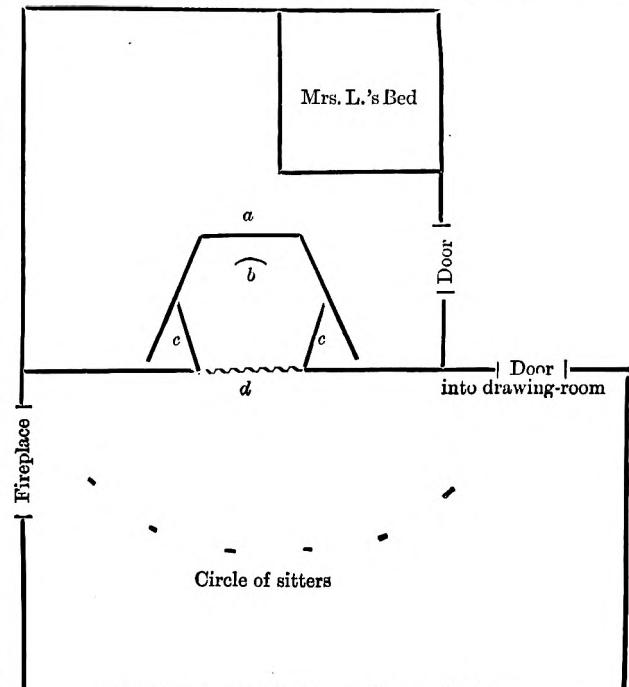
119, Lansdowne-road, Notting Hill, W.
January 5th, 1877.

After three weeks' vain attempt to call on our dear Mrs. Leaf, I at last reached her door yesterday. Little did I imagine that before leaving the house I should have seen four materialized spirit forms. You know that as a rule I never go to séances. The Leafs wanted me to be present, but felt sure if I were asked I should decline. Thus Mrs. Leaf triumphed greatly at having caught me, as it were, in a trap! She had been wishing all morning I would appear, and there I was! It was at four o'clock that the séance was to commence, and it was now half-past three. To confess the truth I was well pleased to stop and see what would happen. I had seen the faces presented through the mediumship of Mrs. Hollis, you will remember. Their character had appeared mask-like, although curiously individual as to complexion and feature.

Soon Dr. and Mrs. Nichols entered the drawing-room, accompanied by a bright-looking, gentlemanly youth of about nineteen. This was Willie Eglinton, the medium.

A cabinet was improvised between the folding-doors of the front and back drawing-rooms. The little back drawing-room is used as a bedroom by dear Mrs. Leaf, owing to her invalidism. Her bed stands in one corner, and there is not much space left in the room. The plan of the rooms I give below, and the impromptu arrangement of the cabinet. There could be no collusion very easily—no introduction of actors into that room.

We sat in front of the crimson curtains drawn across the opening of the folding doors. The light of the fire was deadened; the room was in twilight, the gas having been lowered. The



a Folding screen standing in Mrs. L's bedroom.
b Medium's armchair.
c Leaf of folding door.
d Wavy line represents crimson curtain drawn.

only light came from the gas-lamps in the street. You could see the furniture dimly, and figures of the persons present, but could distinguish no detail.

We had to wait for the arrival of two ladies, friends of Mrs. Nichols, one of them Mrs. Going, a young widow lady. These ladies had frequently sate with Eglinton. The medium took his place in his arm chair within the folding doors and screen, with the curtain dividing him from us. Soon he appeared to have fallen into the trance state. Raps came from behind the curtain, and a queer whispering voice was heard. Through the raps, and also by the whispering voice, we were informed that until the whole circle was formed by the arrival of these ladies the proceedings of the séance could not commence.

Thus did we wait a considerable time. The ladies were quite given up by Dr. and Mrs. Nichols. The whispering voice and raps, however, persisted in the assurance that the ladies were coming—would presently appear, but that until they came manifestations could not commence. At length, however, after a tedious waiting, the ladies did make their appearance. Scarcely had they entered the drawing-room and taken their seats, having exchanged few words with their hostess, explaining that their cabman had driven them to the wrong side of the park, when a something appeared to come forth from one side of the curtain. It was a white cloud-like something. Gradually this white something issued forth—then retreated back again, as if it were pulled back. Once more it issued forth, and approached all of us who, hand in hand, were seated in a semi-circle opposite the curtain. Nearer it came—then retired. Always as it approached the circle it gradually drew nearer and nearer to one of the newly-arrived ladies, to Mrs. Going. When spoken to, this white something could not reply except by pantomime, being not sufficiently materialized to utter a voice, we were thus made to understand. Its gestures, were, however, indescribably graceful and expressive. The figure appeared to be fully six foot high—a head taller, nearly, than the medium. The garments were composed of a soft white India-muslin sort of stuff, such as is seen represented in Hudson's spirit-photographs.* The head of this figure was wrapt round in this muslin, the arms swathed in it. The white soft drapery hung together-like over the whole figure. This drapery appeared much to occupy the attention of the spirit form. It trailed on the ground; you saw no feet. The figure appeared rather to glide than walk. It bowed its head and waved its draperied arms towards Mrs. Going and alone to her. She believed it to be the form of her husband in the spirit-world. He had before

* You will remember that when we inquired from our friends in the spirit world how the draperies were produced by spirits for photographs we were told that the white garments were materialized sufficiently to be photographed from the under-garments of the medium or mediumistic persons present. Is this a fuller materialization of such garments?

manifested himself to her through Eglinton's mediumship, and she felt satisfied that once more it was he. Questioned as to his identity he only bowed his head gracefully ; then retired behind the curtain ; looked forth again without the hoodlike drapery, showing the head, contours of face, and large handsome black beard. Mrs. Going expressed herself satisfied. The humanity of the figure and face were such that for the moment surprise did not exist in my mind.

The power was weak, said Dr. and Mrs. Nichols. But as this was a strange house and strangers—Mrs. Leaf and myself—were present, this was not to be wondered at. Rather the wonder was that there had so soon appeared any manifestation. In a little while a second figure, draped in the same manner, advanced. It was a male figure also, but its head and face were rounder and shorter. Its beard was shorter ; its movements much more angular. He was recognised as "Ernest," a figure which manifests through Eglinton. He flitted backwards and forwards several times. After this appeared a child called "Daisy," who spoke in a whisper ; quite a little thing. After a good deal of singing of "Home, Sweet Home !" to harmonise and thereby give strength, a fourth form appeared—a female form—considerably shorter than the male figures. Her movements were unlike theirs, or those of the child "Daisy." She kept sinking down upon her knees and raising her drapery-enveloped hands as in the attitude of prayer. She did not appear able even to speak in a whisper. She made many ineffectual attempts to cross the room and reach Mrs. Leaf. At last, advancing and then retreating, and advancing again, she succeeded in reaching our dear hostess, and tenderly patted her cheek. The touch, Mrs. Leaf says, was warm, soft, and very tender. By signs the female figure answered in the affirmative to the question of Mrs. Leaf, as to whether she were her sister Julia long since passed from earth.

The power appeared to be nearly exhausted, and we were all of us anxious not to draw too much upon the strength of the young medium. Thus ended the séance. I ought to add that once in the middle of the séance, suddenly the figure of the medium himself in his dark clothes was seen standing outside the curtain, and beside him a figure in white.

THE London correspondent of the *Manchester Guardian* drew special attention, in the issue of that paper for December 14th, to the translation of Dr. von Hartmann's "Spiritism," which first appeared in these columns, and which has since been issued in book form. He says, "that a treatise on Spiritism with such a conclusion (that the spirit hypothesis lacks any glimmer of scientific foundation and warrant) should have been translated by a professed believer in 'spirits,' and published in a journal proclaiming and defending this belief, is certainly noteworthy, and speaks highly for the candour and the genuine love of truth of the translator, to whose influence the publication of Von Hartmann's pamphlet in such a journal was owing."

SOME good people are disgusted at the fact that mediums, as yet obliged to eat, take money. Is there any religious movement that does not rely upon the contribution box ? We pay for sermons, hymns, prayers ; why not for the means or conditions of holding intercourse with our friends, whom we are hoping to join so speedily ? Why ! we can't telegraph to a friend, or telephone, or even send a letter by post without paying something. And, on the whole, money-payment is best. It is simple and readily understood, while a medium who should give séances gratis would be sure to get scandalised by those who find comfort in attributing bad motives for good actions. If a doctor who feels a pulse and writes a prescription gets from one to three guineas, why grudge a proper fee to a medium who gives you an hour ? The evil lies in making mediums feel that payment is contingent on results obtained.

THE *New York Sunday Mercury* for December 6th contains a sensational account of a materialisation séance held with Mrs. Williams as medium, in which the "form" was seized by a young man, and dematerialised from his grasp in the presence of the sitters, leaving him stupefied and speechless, so much so, indeed, that the would-be "exposer" left the house in consternation, minus his hat and coat. This is another instance—although it fortunately terminated to the triumph of the medium and Spiritualism, and thus saved a scandal—of the loose methods employed by admitting confessed neophytes and strangers to such séances, and it will be for the purification of the movement in America if the Spiritualists will make a crusade in that country against promiscuous public séances, similar to the action of the Central Association in London, some three years ago. Genuine mediums have nothing to fear from such a course, and their usefulness to the movement cannot but be rendered doubly valuable.

THE DEVELOPMENT OF PSYCHOGRAPHY THROUGH DR. SLADE.

In connection with the growth and progress of modern Spiritualism, the manifestation of independent slate-writing has played an important part. A few words in relation to it may not be out of place at this time, when reports and retrospective views of past events are in order.

Twenty-three years ago this winter, Dr. Henry Slade was in New Albany, Indiana, the guest of Gardiner Knapp. At that time, rapping and table tipping occurred in his presence. One evening a few friends, having assembled for that purpose, were sitting in a circle at the table, when in addition to the raps, a noise was heard, as if some one was writing on the underside of the table. It suggested the idea of supplying means whereby writing could be produced, if it was desirable to do so. The experiment was then made by placing a slate on which was a piece of chalk, on the carpet under the table. The sound of the chalk on the surface of the slate was heard, when, on looking the letter W was found written in chalk on the slate. During the sitting there was written the full name of the father of a gentleman who was present at the table. This being the first word of independent slate-writing occurring in and through the mediumship of Dr. Slade, it becomes a landmark in the history of the movement.

Some weeks after this occurred, experiments were made with a slate and pencil at Dr. Slade's home in Michigan, which were also successful. Many failures attended these experiments, though it soon became evident that ground was being gained, failures being less frequent, until their occurrence came to be regarded as an exception to the general rule. For some years writing could only be obtained on the Doctor's slate, held by himself under the table, he usually pressing it against the underside of the table, so that he could grasp it with the slate, his thumb being above the table.

In the meantime many investigators were anxious to have their slates used, often bringing them for that purpose, when many unsuccessful experiments were made. Thus matters stood when a gentleman had engaged for a sitting, at which his slate was to be held by Dr. Slade. Previous to his coming, one of Dr. Slade's guides (Owassoo) entreated the Doctor and said to me : "We think we will be able to write on the slate the gentleman is to bring, providing the medium is allowed to hold it in his hands a short time before the attempt is made to obtain the manifestation."

When the gentleman arrived, he passed the slate to Dr. Slade, who at once rubbed the surface with his hand as though he would erase any marks that might be on it. At the sitting writing was obtained on this slate which was doubtlessly as gratifying to Dr. Slade as it was to the owner of the slate. Having succeeded in this instance, experiments were made with others, until it was soon found writing could be as readily obtained on slates brought by strangers as upon his own.

The next step gained was in obtaining writing while the slate was held above the table ; usually on the head, or at the back of the person sitting at Dr. Slade's right, so as to preclude the possibility of the pencil being seen while in the act of writing. This suggested the idea of enclosing the pencil between two slates, which may be held in plain view, when frequently one, and sometimes both inner surfaces have been covered with writing.

Evidence of steadily increasing power was next manifested by a pencil writing on the underside of a slate that had been accidentally placed above it at the close of a sitting with a gentleman, who, with Dr. Slade, remained seated at the table engaged in conversation, which was interrupted by their attention being called to the sound of writing, apparently on the slate when no one was touching it. After the sound ceased, a message was found written upon the under surface of the slate, the first obtained under such conditions.

Encouraged by this, experiments were frequently made, it being hoped that the manifestation might be repeated. Only at rare intervals were these hopes realised until some months had passed. Then it began to occur more readily, and was soon regarded on a level with other phases.

Together with these improvements came that of some investigators obtaining writing while holding the slate, both the Doctor's hands being upon the table. Possibly one in ten of those sitting with him succeed in obtaining writing in this way. Long before there was the slightest indication of our going to Europe, I was told by the Doctor's guide that we were to visit foreign countries ; that through his mediumship they were the first to

succeed in producing independent slate-writing *consecutively*, that other spirits becoming familiar with the laws and conditions were in search of mediums through whom they would be able to produce it, adding that the time was not far distant when it would be looked upon as a common manifestation; also, that having introduced it in America, they were desirous of placing it to the credit of their medium, that through his mediumship it was introduced in Europe. In the course of time the unlooked for event arrived. Arrangements were made for Dr. Slade to visit St. Petersburg, Russia, in the fall of 1876. Leaving New York on the first day of July he proceeded direct to London, where he remained until about the 1st of February in the year following. After that he visited France, Holland, Belgium, Denmark, Germany and Austria, before going to St. Petersburg, where he arrived in the latter part of January, 1878.

In April he returned to Berlin, Germany; went to Leipzig about the 1st of May, and on the 19th of June sailed from London bound for Melbourne, Australia. A year later he arrived in San Francisco, from whence he returned by easy stages to New York in October, 1880. Having presented the phenomenon in all the countries visited, he had encircled the globe with a belt of independent slate-writing that cannot be rubbed out.—*Relgio-Philosophical Journal*.

CATALOGUE OF DRAWINGS,

Illustrative of the Phenomena of Materialisation, exhibited at the Conversazione of the London Spiritualist Alliance at St. James's Hall, Thursday, January 14th, 1886.

No. 1. SPIRIT LIGHTS.—Figs. 1, 2, 3, 4, 5, 6, represent luminous substances generally carried by the materialised form. They are of varying degrees of luminosity and solidity. They are to all appearance mainly composed of organic matter. They become suddenly luminous and fade away gradually. Their duration varies from three seconds to upwards of one minute. Their highest light-giving power is equal to that of white-hot iron, and the weight and appearance to the touch, is similar to that of hard wax or spermaceti. Their temperature ranges from 80° to 85° Fahr. Figs. 7, 8, 9, 10 (the lower four in the diagram) are not tangible, and are not carried by any visible form. They, however, move about the circle as though guided by an intelligent cause. They are less brilliant than the solid lights, but have a longer duration. (A full description of these figures will be found in "LIGHT" Vol. V., pp. 114-127).

No. 2. AMBER-COLOURED GLOBULAR LIGHTS. Fig. 1, similar to the above, but of a greater rarity. Fig. 2, luminous streaks indicating the movement and direction of object carried by spirit power. They are not unlike the after-glow seen in shooting stars. Fig. 3, reddish lights of sudden appearance and short duration, generally seen above the medium's head during a dark séance.

No. 3. LUMINOUS FLAMES. Fig. 1, first noticed in front of the medium's (Mr. Husk) hands over the table. These blue flames or lights rose and expanded like clouds of smoke until they reached an altitude of about three feet. They then gradually faded away, and suddenly a meteoric shower burst over the circle (Fig. 2). Fig. 3, a few seconds after, a hand, in shape unlike the medium's, was placed upon the luminous slate, the hands of the sitters being linked. The form was covered with drapery.

No. 4. AN ABNORMAL HAND produced at request at a séance with Mr. Husk. The fingers moved, and the hand was turned over in order to satisfy the curiosity of those present. (See "LIGHT," Vol. V., p. 232.)

No. 5. ABNORMAL HEAD AND HAND.—A form materialised through Mr. Husk as far as the bust. The face was large and the eyes very prominent, the top of the head, however, being much too small in proportion to the face. The form seemed to find a difficulty in keeping itself erect, and failed three times in an attempt to raise the luminous slate. The hand also presented abnormal proportions. (See Fig. in corner.) The nails were claw-like, and altogether it seemed as if the muscles were contracted, and that the directing intelligence had no proper control over the movement of the form.

No. 6. BUST OF JOHN KING.—Probably a transformation and simply a modification of the medium's (Mr. Husk) type of face. The presentation of the form in this case was very imperfect.

No. 7. SAME SPIRIT TAKEN IMMEDIATELY AFTER AN UNDOUBTED MATERIALISATION had been witnessed, namely, when the spirit and the medium had been seen side by side at a private séance and under test conditions.

No. 8. HAND OF SAME SPIRIT MANUFACTURING DRAPERY.—The hand here shown is far heavier and broader than that of the medium (Mr. Husk). Taking a small piece of thin drapery in its hand the form produced, in a few minutes' time, a quantity of

thin, frothy material large enough to cover the whole form. A remarkable feature was the absence of edges or margin in the material, which appeared like something between thin gossamer and thick white smoke.

Nos. 9 and 10. SPIRIT LIGHT VEILED WITH DRAPERY.—A light powerful enough to show every person present suddenly appeared in the direction of the medium (Mr. Husk). It was carried by what looked like the medium himself standing up, and yet, partly beside and partly behind the figure, could be seen the medium seated. The arm and hand carrying this figure at first exhibited an unmistakable coat sleeve but afterwards appeared to be bare as far down as the elbow. (No. 10.) A voice then informed those present that an excess of force had been inadvertently used, causing the exhibition of the medium's double, which was transfigured and controlled by the manifesting spirit. The subsequent movements of this form left no doubt but that a distinct individuality had appeared with reference to the medium, at least, as far as his physical body was concerned.

No. 11. VEILED BUST UNDER PROCESS OF DEMATERIALISATION.—This is an attempt to illustrate the visible disintegration of the drapery as it comes in contact with the table. Instead of accumulating in pleats it changes into a cloudy mass, which, in its turn, disappears like smoke, leaving not a trace behind. In the same way, veiled forms will vanish or appear to sink into the floor.

Nos. 12 and 13. PHASES OF FORM MANIFESTATION.—At a séance with Mr. Eglinton, vaporous clouds were seen to rise in front of the medium. By the dim light, the cloudy mass had appeared shapeless and ill-defined, but it gradually developed into a thick white substance, to be compared to very dense smoke. As it rose over the table, indications of pleats and folds were visible, although no human shape or form could be seen inside it. In No. 13 is shown the highest degree of solidification attained by this strange apparition. It disappeared by making a sudden downward movement, passing through the artist and the nearest sitter, subsequently spreading itself on the carpet, at the medium's right side, leaving a faint luminous glow visible for several seconds after every vestige of the substance had faded from view.

Nos. 14, 15, and 16. STAGES OF MATERIALISATION observed in the presence of Mr. Eglinton. The chief feature in No. 14 is the light in front of the medium's person. In No. 15 is seen the same light a few minutes after. A cloudy or misty substance was seen to develop itself and to surround the light. No. 16. At this stage the cloudy substance had gradually grown more solid and voluminous, and a whirling movement of a dark, smoky substance was seen about the medium's lap and right side. Drapery in process of formation and hands, not the medium's, became visible. The indications of a form were now apparent, and a right hand, holding a bright light, could be seen by all present. (These drawings are the originals of plates in "Twixt Two Worlds.")

No. 17 shows the hand with the light, but on a somewhat larger scale.

No. 18. MEZZO-TINT by J. J. TISSOT.—This double materialisation took place in the presence of Mr. Eglinton, and was drawn immediately afterwards by the artist. The male form was that of "Ernest," one of Mr. Eglinton's guides, and the female figure being recognised as that of a personal friend of M. Tissot.

No. 19. MATERIALISATION THROUGH THE MEDIUMSHIP OF T. EAVES.—The materialised form appears with a light in its girdle, by means of which is shown the whereabouts of the medium.

No. 20. "GEISTESGRUSS" (The Spirit Greeting). By Gabriel Max.—An ideal picture painted by the celebrated artist immediately after Mr. Eglinton's first visit to Munich. (For full description see "Twixt Two Worlds.")

No. 21. A HEAD. This is a photograph of a remarkable picture drawn by an artist, not a Spiritualist, who claims that he was totally unconscious during the whole time. A case of automatic drawing.

Nos. 22, 23, 24, 25, 26, 27. TYPES OF MATERIALISATION as seen at séances with Mr. Eglinton.

No. 28. MATERIALISATION formed while the medium (Mr. Eglinton) was in full view of all present.

"LA VIE POSTHUME" ON HARTMANN.—"LIGHT" is one of the best edited and most interesting of Spiritualistic journals. Discussions, criticisms, narratives of facts, everything, indeed, relating to the different aspects of the Spiritualist question, is to be found in its columns. It has lately contained a translation, since published separately, by C. C. Massey, of the much talked of work by Hartmann; and a discussion is now going on in "LIGHT" of the theories of the German philosopher. We are not so fortunate as to have a French translation of the work of this notable disciple of Schopenhauer; it is a serious work, worthy alike of the attention of the advocates as of the opponents of Spiritualism. Notwithstanding that Hartmann wrote it to combat "the superstitious belief in spirits which is spreading like an epidemic," we hold that it furnishes more arguments in favour of that belief than against it; and we should not be surprised at the writer of it, after a while, subscribing to the works of another philosopher, J. H. Fichte, who wrote:—"In spite of my abstention, at my age, from the controversies of the day, I feel it to be my duty to give my testimony to the great fact of Spiritualism; no one ought to keep silent on this question."

THE EXPERIMENTAL RESEARCH SECTION
OF THE

LONDON SPIRITUALIST ALLIANCE

Has been established with the object primarily of—

Promoting systematic research by experts, including (a) the encouragement of exact methods of inquiry; (b) the accurate recording of observed facts; (c) the regulation of admission to and the graduation of circles, so as to afford a complete and progressive course of investigation and instruction; (d) the more careful treatment of mediums, and (e) the publication in the Spiritualist Press of carefully tabulated results.

And secondarily of—

Assisting inquiry into Spiritualism either by (a) directing inquirers, where necessary, in a preliminary course of reading; (b) advising in the formation of private family circles; or (c) where practicable furnishing introductions to already organised circles.

Members of the London Spiritualist Alliance are eligible for election to the Experimental Research Section. The minimum subscription to this section is £1 1s. per annum, payable in January for the current year, but it is hoped that persons interested in the extension of research will contribute to a special fund for that purpose.

The members of the Research Section are divided into four grades, viz.:—

1. CIRCLES OF EXPERTS,
 2. ELEMENTARY CIRCLES OF INVESTIGATORS,
 3. INQUIRERS,
- all under the direction or*

4. A CENTRAL COMMITTEE OF CONTROL.

Circles of Experts will study, at their own discretion and opportunity, special groups of phenomena. They will especially direct attention to the means of securing the best conditions of observation. Their experiments will be such as could not safely be made in a less harmonious circle, or by less experienced persons. They will experiment as to throw light on perplexing problems, and generally add to our now scanty store of knowledge as to the methods employed by the invisible operators, the results of whose action we are all more or less acquainted with, but of whose methods of operation we know almost nothing.

Inquirers into Spiritualism, upon becoming members of the Research Section, will, if desired, be introduced to some Expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally act as Mentor and sponsor to them, until, in due time, they become fit to take their place in an elementary Circle of Investigators. As circumstances allow, inquirers will be drafted into such a circle, or if it be preferred they will be advised and directed in the formation of a private circle.

GENERAL RULES.

All groups of circles of whatever degree are subject absolutely to the direction and governance of a Central Committee of Control. The names of all who desire to take part in these circles will be submitted to that Committee, and the election will be by ballot. Great care will be exercised in the selection of suitable persons, and their arrangement in circles so composed as to secure the utmost possible harmony. These circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by an Expert Director chosen by the members and approved by the Central Committee of Control. Accurate minutes of all proceedings will be kept by a Recorder; and these minutes, verified at the opening of each meeting, will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible without the sanction of the Committee; and from its decision there will be no appeal. Each member of the various circles will pledge himself to keep all proceedings strictly private until authority is given for publication. The names of the persons who constitute a particular circle need be known only to themselves and to the Committee of Control.

PLEDGES REQUIRED.

Those who wish to take part in this work will be invited to pledge themselves

1. To an ungrudging assistance, within reasonable bounds, to any fellow member who may be assigned to them for guidance.
2. To sink absolutely any private or personal feelings that may in any way be thought likely to interfere with the perfect harmony that must characterise an inquiry of this nature if success is to be attained; or that may be at variance with the spirit in which alone this investigation can be profitably undertaken.
3. To obey, and submit to the reasonable control, of the Central Committee of Control, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, or acceptance of any special form of belief, is sought from any member. The Central Committee of Control, however, regards psychical facts from a Spiritualist point of view, though it is by no means bound down to any special theory, and may, indeed, receive and canvass any that may be proposed; and the Spiritualist Alliance, as its name implies, is, as a body, professedly Spiritualistic.

CENTRAL COMMITTEE OF CONTROL.

The constitution of this body, together with other details explanatory of the general scheme of work, will be found in the pamphlet entitled, "Spiritualism at Home and Abroad." Persons wishing to join the Experimental Research Section are requested, if already members of the London Spiritualist Alliance, to apply to the President, 16, Craven-street, Charing Cross, S.W., who will enter into further communication with them on the subject. If not members of the Alliance, application for such membership should first be made to the Hon. Sec. at the same address. On election, the new member of the Alliance will be eligible for admission, if approved by the Central Committee of Control, to the Experimental Research Section.

A D V I C E T O I N Q U I R E R S .

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

The following are a few books which will prove of service to the inquirer. They can be obtained by members from the Library of the London Spiritualist Alliance, or they may be purchased of the Psychological Press (see advt. pages), 16, Craven-street, Strand, W.C.:—Animal Magnetism (*Wm. Gregory*); Miracles and Modern Spiritualism (*A. R. Wallace*); Researches in Spiritualism (*W. Crookes*); From Matter to Spirit (*De Morgan*); The Debateable Land (*Dale Owen*); Footfalls on the Boundary of Another World (*Dale Owen*); Planchette (*Epes Sargent*); Proof Palpable of Immortality; The Scientific Basis of Spiritualism (*Epes Sargent*); Report of the Dialectical Society; Zillner's Transcendental Physics (*Translated by C. C. Massey*, 2nd Ed.); Psychography ("M.A., Oxon."); Spirit Identity ("M.A., Oxon."); Higher Aspects of Spiritualism ("M.A., Oxon."); Judge Edmonds' Letters and Tracts; Primitive Christianity and Spiritualism (*Crowell*); New Basis of Belief in Immortality (*Farmer*); Hints for the Evidences of Spiritualism (*M.P.*); Theosophy and the Higher Life (*Dr. G. Wyld*); Mechanism of Man, 2 vols. (*Mr. Serjeant Cox*); Startling Facts in Modern Spiritualism (*N. Wolfe*); Arcana of Spiritualism (*Tuttle*); Spirit Teachings ("M.A., Oxon."); The Use of Spiritualism (*S. C. Hall*); Spiritualism at Home (*Morell Theobald*); Pioneers of the Spiritual Reformation (*Howitt Watts*).

These are but a few volumes of a very extensive literature. Not counting pamphlets and tracts, upwards of 2,000 volumes on the phenomena and philosophy of Spiritualism have been published since its advent. It is therefore manifestly impossible to do more than allude to the fact here.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make disbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consensual, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.”

LORD BROUHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to “The Book of Nature.”* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

PROFESSOR BARRETT, F.R.S.E.—“I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism and has steadily set himself to solve this supreme question with

all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulic,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (*i.e.*, Dr. L. Robertson) “can now no more doubt the physical manifestations of *so-called* Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homoeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

CONJURERS AND PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium. We give the testimony of one of them:

Harry Kellar, a distinguished professor of legerdemain, investigated one slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, regarding which he said:—

“In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.”